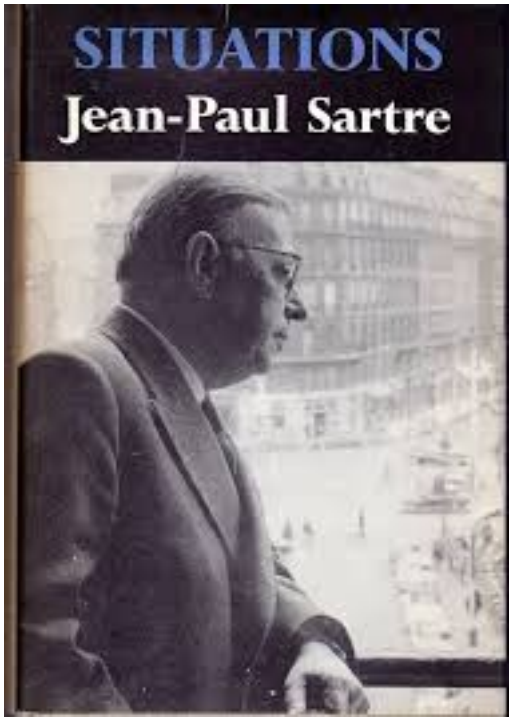
Inquiry into Dialectical Totalisation – Appendix

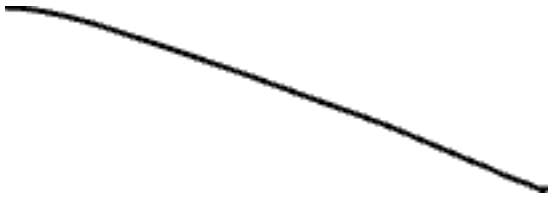


By Shomit Sirohi

Introduction

Dialectical Totalisation done then with this diagram is to produce a process of micro-sociologies of the process of history. Beyond groups fighting there is also in fact groups labouring and long histories of labour and even simple labour and harvesting and threshing, and cultivating. I also mean olive groves and olive culture discussed.

Subject



Jazz line and its segments

I. Spinoza and Marx

Complex whole, phases, essences and attributes and conjunctures. This then temporalized which means a whole state which is anti-praxis to the conjuncture forming in complex and varied ways with a peasant class ensemble which then is the conjuncture as temporalized mainly.

II. Jazz Lines Adjusted and Re-adjusted

The complex lines and their line segments covered then in adjustments which produce a synthesis of the state, and public capital say which is independent national conjuncture which is then against the poorest.

A line re-adjusted studies the company-form and its influence and limits and then re-adjusts this to the process of limited companies forming and perhaps extended reproduction of cultural forms of cinema which then is economics.

III. Cross-section

Then of course comes the cross-section of a balance of class forces and then local activation of a small ensemble in a jazz line re-adjusted to a local lock-out and dynamic lock-out process which is broken by the fighting group.

IV. History and Many Philological Words For it

Historiology, Historio-Experience and such words as Cinematographic-Historias.

V. A Type of Synthesis

In 1971, the development of Sartre’s Critique then becomes the matrix of analyses based on antiquity in Egypt which then forms a constellation with in 1964, a theory of practical ensembles which is then the regressive and progressive two movements which then cover in 2021, the situations of a phenomenological movement which in 1978 covers Tran Duc Thao and Ho Chih Minh debating about perception and history and cinematic transporations and even his Vietnam-France cultural heritage which merges then in 2024 with Sirohi and his full development of a

Heideggerean published format of finally many sketches of temporality and time and method which then covers the history of debates on ensemble analysis and say a complex small arc in a small side of Rajkot working class stone pelting as then wedded to a small conjuncture forming around the group and its extremitisation into Greek dynamics of crossing and forming a group and skidding and breaking open a factory occupation in a complex hyppolitean assembly.

VI. Conclusion –

Life is just led in phenomenological situations then. From my building I see people pass by. I am walking for a university work life and working in a class room, where I cover Ancient Egypt in a class this situation then is

a concrete situation and then science is complex and factual.

I mean outside the class some people organize a small gathering for dinner and snacks, and we are all walking together for a talk.

I then see this as situations which are then the pure presented multiple of the organize situation and this then is re-presentation of the state of the situation and this is presentation and re-presentation which then cross and complexly organize each other, except it is all phenomenological.

I also mean free presentation, the presented multiple as Cantorian Infinite.

I mean every situation is then infinite.

II. Concluding Remarks -

Situations then, phenomenological sets and practical situations, also sets and sans-papiers and such people passing by.

I mean to merge Sartre-Badiou with Althusser earlier.

I also mean to argue then that the situation is free and phenomenological. I also mean free presentation, presented multiple and organised counted one is then counted again by the state and this is two-count and one-count and so many histories of sizes and counts and groups and indirect gatherings.

I mean then sets, classes, and practical sets and groups.

I mean finally forms as well. Forms of people and their elementary forms. All of this is the form of everyday people and their size and then a mass daily process.

I now mean in this Being and Simple Being there is also then a historical totalization.

I have fever but then I totalize life is free and freedom is the existence preceding the essence, that existentialism as then a humanism.